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"THE MORMONS"

OR

"LATTER-DAY SAINTS"

A

REPLY

BY

HUGH FINDLAY

Elder of the Church of Jesus Christ of Latter-Day Saints.

TO A TRACT BEARING THE ABOVE TITLE BY J. G. DECK AND REPRINTED AT THE BOMBAY "TIMES PRESS."

"He that judgeth a matter before he heareth it, is not wise"

BOMBAY

Duftur Ashkara Press.

1853.

UP:

PREFACE.

The reader must be made aware that it is to the reprint of J. G. Deck's tract issued from the Bombay Times "Press," to which reference is made in the following pages, and only for which, the production would, like many other such effusions have passed under the silent contempt it merits; but coming forth as it does under the auspices of a Reverend Doctor of that City, we presume as a sort of an apology for the non-acceptance of the repeatedly published challenge to that class, to come face to face with us, and prove the foul aspersions, they had so busied themselves since our arrival in this country, to disseminate from pulpit and press against the Latter-Day Saints; we have for this reason felt it a duty which we owe to that God whom we serve, and mankind, to follow them in this stratagem also, that the honest enquirer after truth may have access to both sides of the question.

We have come to this country with a message of immediate revelation and commission from the God of Israel, to call upon all men to cease their idolatry and service of strange gods, and their conformity to creeds, and systems formed by man; and to return to the worship of that God who made the heavens and the earth with all things contained therein, repenting of their past ignorance and unbelief, and render obedience to that gospel and order of things revealed by Christ Jesus aforetime, and restored by the ministry of Angels to this generation, as the law of life or death to every nation to which this message comes. We are therefore not surprised by the struggles made, nor the stratagems used, by those who are the professed Spiritual Guides of the people, and who have so far departed from the truth. Our message to them is one of reproof and of deep humiliation, striking at the very root of their usurped greatness; hence, we only calculate upon meeting a like reception as did our master Jesus when he inculcated those heaven-born principles in the face of the traditions of Jewish priestcraft, and who said of himself, "If they call the Master of the house Beelzebub, how much more will they his Servants," as it was then, so it is now, those who have usurped the "seat of Moses," and have perverted the right ways of the Lord, are alarmed at the proclamation of a message of immediate revelation; revealing as it does the corruptions of their own invented "Articles" and "Confessions of Faith," by the bright rays of the simple but powerful Gospel of Jesus—then *it is that* the humiliating and foolish path is chosen, to eagerly grasp at, and publish abroad all manner of calumny and scandal against the characters of those so called and sent of God, with the principles of salvation; but will such means ever extinguish the truth of heaven, or stay the arm of the Almighty from working? No! As the Lord lives, No!! But they are the last props to the tottering systems of error; and will ere long prove as the brickle reed to him who maketh a staff of it, for the truth must and shall triumph!! (Question). If the Latter-day Saints are either de-

ceivers or deceived, why do our opponents only meet us underhandedly and by slander, instead of bringing forth their strong reasonings, and *Paul-like*, withstand us to the face, seeing that we so earnestly solicit, and even court investigation by all men, and before all men ?. Has not Jesus said of such, "they will not come to the light, because their deeds are evil.?

In conclusion, we only crave of the reader, to peruse the following items of defence, (which are a mere *unit* to what might be adduced) unprejudicedly; and if they should be the means of disabusing the minds of any, and of leading such to a further investigation of this great Latter-day message, our object in sending them forth in tract form will have been gained.

HUGH FINDLAY.

"THE MORMONS"

OR

"LATTER-DAY SAINTS"

"He that JUDGETH a matter before he heareth it, is not wise."

Mr. Deck says in his publication, † "If any ask, how can we tell that "these men" (the Latter-Day Saints) "are sent of God or not"? the an- "swer is plain. "To the law and to "the testimony: if they speak not "*according to this word*, it is because "there is no light in them." Isaiah. VIII. 20.

With pleasure we adopt the same criterion in our defence, and shall attempt to stand more closely by it than Mr Deck has done. He again says, * "They profess in proof that "they are sent of God, that they "work miracles; let us see these "miracles, before we listen to this "claim."—This is at the very first a false assumption, which makes the deduction drawn therefrom altogether inapplicable to the Latter-Day Saints We in no instance *profess* to work miracles in *proof* that we are sent of God; still, we believe that promise of Jesus Christ, recorded in the Gospel of Mark, ‡ "and these "signs shall follow them that believe; "In my name shall they cast out "devils; they shall speak with new "tongues; They shall take up ser- "pents; and if they drink any deadly "thing, it shall not hurt them; they "shall lay hands on the sick, and they "shall recover." We also bear testimony that with the restoration of the Gospel in these days, the same promise has been renewed, and that these signs, verily do follow those who believe, and obey that same Gospel which, Jesus and his disciples taught and practised.

That signs did follow Former-Day Saints, see 1 Cor. XII. 7. to 11 inclusive. These things we believe, teach, and enjoy in these days, but it is untrue that the Latter-Day Saints, *profess* to work miracles, *in proof* that they are sent of God.

We believe that the simple principles of the doctrine of Christ, are sufficiently attractive, to claim the Faith and Obedience of those who love the truth, and signs do follow such, confirming their acceptance with God—"The spirit ministering to every man, severally, as he will." The very fact that Paul prophesied, § that the power of Satan, would be revealed in "signs and lying wonders," just previous to the Second Advent of the Lord from heaven, is incontrovertible evidence that the *true signs*, would at that time be enjoyed by *true believers*. In the absence of a true coin, there can be no counterfeit; but the true currency issued under sanction, may be counterfeited, and in many instances received.—We learn further in Verses. 10, 11, & 12 that these lying wonders, are to be sent to those who believed not the truth, but who like Mr. Deck, called for miracles to excuse themselves in rejecting it. "And "for this cause, God shall send them "strong delusions, that they should "believe a lie, that they all might be

† Page 1 Col 1. * Col 2. ‡ Chap. XVI. 17-18 § 2nd Thes II

" damned, who believed not the *truth* " but had pleasure in unrighteous- " ness." Now " to the law, and to the testimony." Jesus says " these signs shall follow them that believe. "Who dares to say that they shall, or should not ?—Will a true minister of Christ thus contradict the promise of his Master ? If any one should say, this promise was confined to the first ages of Christianity,—Who, or what, gave such authority to say so ?—Any authority for such an assertion is not to be found in the word of God ; but very much to the contrary. In St. Paul's Epistle to the Ephesians * he says, " Wherefore I also, after I heard of " your faith in the Lord Jesus and " love unto all the Saints, cease not " to give thanks for you, making " mention of you in my prayers, " that the God of our Lord Jesus " Christ, the Father of glory, may " give unto you the spirit of wisdom " *and revelation in the knowledge of* " *him.*" †Also, " Quench not the Spi- " rit." *Despise not prophesyings.* " Prove all things, hold fast that " which is good." Further ‡ "Charity " never faileth, but whether there be " prophecies, they shall fail, whe- " ther there be tongues, they shall " cease, whether there be knowledge, " it shall vanish away: for we know in " part and we prophecy in part. *But* " *when that which is perfect is come,* " *then that which is in part shall be* " *done away.* § Follow after " charity and desire spiritual gifts ; " but rather that ye prophesy ; ¶ " Wherefore brethren covet to pro- " phecy, and forbid not to speak with " tongues "

Those then who assume that these gifts were confined to the first ages of Christianity, must prove that perfection was then attained by mankind ; that then, and in all after time, they have been able to see as they are seen, and know as they are known ; but inasmuch as we know, that it has been, and is now, much otherwise, that instead of perfection even in the church, imperfection, ignorance, and crime, with schism, contention, war, bloodshed and strife, have marked the every vain attempt of man at reformation—Our conclusion then is inevitable, that these signs should *still* follow true believers and distinguish the Church of God, from the systems of men ; until the true faith of Christ become universal, and perfection be restored to our world. The truth then forces itself upon us, that a great apostacy has ensued, a falling away has taken place from that order of things instituted by Jesus Christ, through which he promised salvation unto men, who, in sending his servants to preach the Gospel to every creature, promised that " these signs would follow them that believe," as the earnest of their inheritance, until the redemption of the purchased possession. So that there is no separating of the *commission*, and the *promise*. Those therefore who attempt to prove that signs have ceased to follow, only prove that the gospel has ceased to be preached and believed—and this position becomes the more apparent by a reference to the Commision of the Saviour, as recorded by St. Matthew ‡ "Teach- " ing them to observe all things "whatsoever I have commanded you : " *and*, lo, I am with you alway, even " unto the end of the world." From this we learn, that the promises of Jesus were conditional upon man's obedience to all things, whatsoever he had commanded ; it is, therefore, no marvel, inasmuch as Jew and Gentile have rejected those conditions, that the manifestations and tokens of Christ's presence should have *fled* from the habitations of *apostacy* ; and sad as the tale may appear, it is nevertheless true, that those, who

* Chap I. 15 16. 17. † 1st Thes. V. 19. 20, 21. ‡ in 1st Cor. XIII. 8. §Chap. XIV. I. ¶ also Ver. 39 ‡ XXVIII. 19. 20.

now, and for ages past, have set themselves forward as the Spiritual Guides of the people, refuse and reject the commandments of Jesus, instituting instead, their *Articles*, and *Confessions* of Faith, devised by the counsels of uninspired men, thus, making "void "the law of God by their traditions"—and in this manner, placing themselves, and those over whom they have influence, beyond the reach of the promised manifestations of the Holy Ghost, held out to all believers, offering the lame, and unwarranted excuse, that "such things are no longer needed"—"If the blind lead the blind, will not both fall into the ditch."?

As regards the insinuation of Mr. Deck, in his first proposition, that the Bible stood in the way of Joseph Smith as a prophet of God—and the two large Jewels "resembling diamonds" being given to him, which being applied to his eyes like spectacles, enabled him to understand and translate the Book of Mormon into Englisb; we remark, that such groundless and false insinuations do any thing but honor their author.—It is a fact, too well known to the world, that instead of the Bible standing in the way of Mr. Smith's mission, he, hy the revelations of God, has brought forth a systom so strictly scriptural, revealing the corruptions of men-made creeds, bringing to nought the wisdom of the wise, verifying the saying of St. Paul, that "the wisdom of this "world is foolishness with God, and "he taketh tbe *wise* in their own "craftiness:" and those who do not know this, have only to investigate for themselves the principles we teach, to be convinced; for be it known, that God will hold no man guiltless, who, through prejudice will shut his ears, against that message with which he has sent us.—As to the story of the two "Jewels," we are indebted to Mr. Deck, and his contemporaries for it, although he would make the reader believe that the account came from Joseph Smith himself. The simple statement made by Mr. Smith was, that with the plates of the Book of Mormon, he received the instrument used by ancient Seers called the "Urim and Thummim," † by the power of which he was enabled to translate the Book of Mormon.—But we suppose that Mr. Deck, takes the license as a Christian of the nineteenth century, to tantalize the sacred things of *ancient Prophets and Seers with impunity*, because forsooth, such things are done away. What more can the infidel do ?. Nay, it is infidelity under the deceptive cloak of an assumed piety.—The straight forward infidel says, "I do not believe the Bible," the hypocritical professor, only takes what suits his purpose, and all the rest is "done away"—*alias*: "I do not believe it:" hence those sacred things are subjected to the taunt and jest of inconsistent professors, who are a stench in the nose of the heathen, and do the Bible, and Christianity more injury, than all the infidelity and heathenism in the world combined.

Mr. Deck next says, ‡ that, "a "number of revelations then com-"manded the Saints, to *purchase* and "settle in tbis land of promise,"—(Jackson County) "which they "accordingly *did*, and began (as they "professed) to build up Zion. But in "the year 1833 a mob arose, because "the Mormons began to lay claim to "land belonging to older settlers, say-"ing it was all their own, for tbe "Lord had *given it* to them, and "expelled them from the country. "This was clear enough proof that "their revelations *were lying* revela-"tions; and that their prophets *were* "*lying* prophets."—

We notice first, that Mr. Deck

† Exod XXVIII 30. 1st Sam XXVIII 6. Deut XXXIII. 8. ‡ P. 2 Col 1.

says, they had revelation to purchase and settle in this land of promise, which he (Mr. Deck states, "they "accordingly *did*, but that in 1833. a, "mob arose and drove them out," (what for?) because "the Mormons "laid *claim* to the land of older set- "tlers, saying, it was all their own, for "the Lord had given it to them." Now, whether does Mr. Deck tell the truth when he says, that the Saints according to revelation *purchased* the land? or when he says, they *claimed it as their own, because the Lord had given it to them!!* In either of the statements he must have falsified, as in the one he says, a revelation commanded them to *purchase* the land, and in the other, the Lord *gave it* to them; again, in the one statement, they *did purchase* the land, and in the other, they *claimed it*, for the Lord had *given it* to them.—So that upon such false assumptions we can not receive Mr. Deck's verdict of "false revelations and false prophets," but must say to him, "beware thou that bearest false witness."—In the same column he says, that when they came to Illinois, "here again they professed to have had revelation, that this was to be the seat of the New Jerusalem."—This is another falsehood, as no such pretensions were ever made—and as to the "Nauvoo legion," the writer must be extremely ignorant of the American Constitution, or he would know, that Nauvoo as a Chartered City, was bound accordiog to the Constitution of the United States, to have a standing Militia, bearing the arms of the State. He says, † "since they have gone to the "Great Salt Lake, fresh revelations "have declared *it* to be the seat of "the New Jerusalem"—one thing that we must say for this J. G. Deck is, that he certainly does not highly estimate his own veracity, and must only add, that no such revelations have ever been professed to be received, either by Mr. Smith, or any of the people, whom he thus attacks; that no other idea has ever been given, but that in Jackson County, State of Missouri, the New Jerusalem will be located and built up in the time of the restoration of all things, which time is nigh at hand.

With respect to Dr. Foster (as Mr. D. would wish to make it appear) being a Dignitary of the Mormon Church when he commenced his pretended exposures, we find that he had no fault either with Mr. Smith, or the Church, until he was expelled therefrom; only then, he turned about, and from the abundance of his corrupt heart, attempted to palm his own guilt upon the innocent. Amongst many others of this kind, we have a similar case in that of J. C. Bennett, who, though also expelled for immorality, was not quite so lost to truth and candour as Dr. F. —While speaking in reference to this Church he said, "It is well known "that the Church of Jesus Christ "of Latter-day Saints have long, "very long, grievously suffered un- "hallowed oppression, unjust per- "secution and unprovoked robbery "at the hands of the uncircumcised "Philistines of Missouri.

Communicated to "Times and Seasons" Nauvoo. ‡

Again, "why my heart is filled "with indigoation and my blood boils "within me when I contemplate the "vast injustice, and cruelty which "Missouri has meted out to that great "Philanthropist and devoted Chris- "tian Joseph Smith, and his honest "and faithful adherents, the Latter- "Day Saints, or Mormons." *

The following cooversation also took place in the City Council, and was elicited in consequence of its being reported that the Dr. had stated, that Mr. Smith, had acted in an indecorous

† Col. 2. ‡ Vol. 11 Pa. 106. * Times & Seasons Jan: 20. 1842.

manner, and given countenance to vices practisedby the Dr. and others, upon which occasion he says, " I have " no difficulty with the heads of the " Church, and I hope to continue with " you, and hope that the time may " come, when I may be restored to " full confidence, and fellowship, and " my former standing in the Church, " and that my conduct may be such " as to warrant my restoration,—and " should the time ever come, that I " may have the opportunity to test " my faith, it will then be known, " whether I am a traitor, or a true " man."

Joseph Smith then asked " will you please state definitively, whether you know any thing against my character in public or private ? General Bennett answered " *I do not*; in all my intercourse with Mr. Smith, in public and in private, he bas been strictly virtuous."

(Signed) Alderman N. K. Whitney.
" Hiram Kimble.
" Orson Spencer.
" Gust Hills.
" G. W. Harris.
Counsellor Willard Richards.
" Geo. A. Smith.
" Wilson Law.
" B. Young.
" John Taylor.
" H. C. Kimble.
" W. Woodruff.
" John P. Green.
James Sloan, *City Recorder*.

The following is au affidavit, on the same subject, by the same person.

" State of Illinois }
" City of Nauvoo" } " Personally " appeared before me, Daniel H. " Wells, an Alderman of said City of " Nauvoo, John C. Bennett, being " duly sworn according to law, de- " poseth and said : that he never was " taught any thing in the least contrary " to the strictest principles of the " Gospel, or of virtue, or of the laws " of God or man, under any circum- " stances, or upon any occasion, ei- " ther directly or indirectly, in word " or deed, by Joseph Smith; and that " he never knew the said Smith, to " countenance any improper conduct " whatever, either in public or pri- " vate ; and that he never did teach " to me in private, that an illicit inter- " course with females, was under any " circumstances justifiable; and that I " never knew him so to teach others."

" John C. Bennett."

" Sworn to and subscribed before me " this 17th day of May 1842."

" Daniel H. Wells,"

" *Alderman*"

After this, when Genl. J. C. Bennett found, that in the Church of Christ there was no harbour for such as Foster and himself, he commenced also to publish his " exposures," concerning which, the St. Louis Gazette for August 1st 1842, contains the following.

" We think it does ; Oh the Vil- " lains ! and a *hundred others*,—a " great deal of money has been made " by the sale of documents, and papers, " pretending to give an account of " the Latter-day Saints. Now, un- " less General B. can give some in- " formation to the proper Authorities " whereby the deeds of these men " can be exposed, we are entirely " opposed to the publication of any " books on this subject. Our Coun- " try is flooded with enough of such " humbugs. We want no more of " them. You can scarcely pass an " auction stand, or pedlar's case, " without seeing in staring colors, " ' Awful Disclosures,' &c. Now " we say again, if they have been " guilty of any crimes, and Gen. B. " must have been privy to the facts, " he can bring them to justice by " turning States evidence."

The above quotations require no remarks on our part, J. C. Bennett is a fair sample of the Dr. Fosters

and Revd Caswells, who have stepped forward faithful to their Master's cause to belie, and slander the Saints of the living God. "To whomsoever ye yield yourselves servants to obey, their servants ye are."—But the last remark of the St. Louis Gazette is most conclusive. Why did those noted expositors of Mormon crimes and immoralities, not bring the perpetrators to justice, and stand "States evidence" against them? But kind reader you must be informed, that even this stratagem was not overlooked—thirty and nine times, was Joseph Smith dragged before the bars of his country, to answer to such mock charges, but in spite of bribery and false witnesses, as often as he was so charged, so often had they to liberate him from their bars, unstained by their calumnies. On this head, suffer a short extract from a speech, delivered by John S. Reed Esq. before the State Convention of Illinois in the Spring of 1844, shortly before the martyrdom of Joseph and Hyrum Smith.

"The first acquaintance I had with "General Smith was about the year "1823, he came into my neighbour-"hood, being then about eighteen years "of age and resided there about two "years; during which time I became "intimately acquainted with him. I "do know that his character was ir-"reproachable; that he was well known "for truth and uprightness; that he "moved in the first circles of the "community (in which he resided) "and that he was often spoken of as a "young man of intelligence and good "morals, and possessing a mind sus-"ceptible of the highest intellectual "attainments.

The speaker referring to a later date, after the organization of the Church says "those bigots" (meaning the persecutors of Mr. Smith) "soon made up a false accusation a-"gainst him, and had him arraigned "before Joseph Chamberlain, a jus-"tice of the peace, a man that was "always ready to deal out justice to "all, and a man of great discernment "of mind. The case came on about "10 o'clock A. M. I was called upon "to defend the prisoner. The prose-"cutors employed the best counsel "they could get, and ransacked the "town of Bainbridge and county "of Chenango, for witnesses, that "would swear hard enough to con-"vict the prisoner, but they entirely "failed. Yes sir, let me say to you, "that not one blemish nor spot, was "found against his character; he came "from that trial, notwithstanding the "mighty efforts that were made, to "convict him of crime by his vigilant "persecutors, with his character un-"stained by even the appearance of "guilt. The trial closed at 12 o'clock "at night. After a few moments "deliberation, the court pronounced "the words 'not guilty,' and the "prisoner was discharged."

"But alas! the devil not satisfied "with his defeat, stirred up a man not "unlike himself, who was more fit to "dwell among the fiends of hell, than "to belong to the human family, to "go to Colesville and get another writ "and take him to Broome county for "another trial."

"They were sure, they would send "that boy to hell, or to Texas, they "did not care which; and in half-an-"hour after he was discharged by the "court, he was arrested again, and "on the way to Colesville for another "trial. I was again called upon by "his friends, to defend him against "his malignant persecutors, and clear "him from the false charges they had "preferred against him. I made "every reasonable excuse I could, "as I was nearly worn down through "fatigue, and want of sleep; as I "had been engaged in law suits for

" two days and nearly the whole of " two nights.

" But I saw that the persecution " was great against him ; and here " let me say Mr. Chairman, sin- " gular as it may seem, while " Mr. Knight was pleading with " me to go, a peculiar impression " or thought struck my mind, that " I must go and defend him, for he " was the Lord's anointed.

" I did not know what it meant, " but thought I must go and clear the " Lord's anointed. I said I would " go." † † † † " The next morning " about 10 o'clock, the court was or- " ganized. The prisoner was to be " tried by three Justices of the peace, " that his departure out of the county "might be made sure. Neither talents " nor money were wanting to ensure " them success. They employed the " ablest lawyer in that county, and in- " troduced twenty or thirty witnesses " before dark, but proved nothing.

" They then sent out runners and " ransacked the hills and vales, grog- " shops and ditches,"† † " but with " no better success than before, al- " though they wrung and twisted into " every shape, in trying to tell some- " thing that would criminate the pri- " soner. Nothing was proven against " him whatever," † † " The court deli- " berated upon the case for half an " hour with closed doors, and then we " were called in. The court arraigned " the prisoner and said ; "Mr. Smith, " we have had your case under consi- " deration ; examined the testimony " and find nothing to condemn you, " and therefore you are discharged."

In conclusion Mr. Reed held the following language. "This Mr. Chairman, " is a true history of the first persecu- " tion that came upon General Smith " in his youth among professed Chris- "tians, and in a country heralded to the " ends of the earth, as a land of freedom, " where all men have constitutional " right to worship as they please, and " believe what they please without " molestation, so long as they do not " interfere with the rights and privi- " leges of others.

" Yes, sir, a persecution got up " through the influence of religious " bigotry by as vile a set of men as ever " disgraced the family of man. But " their devices against him were " brought to nought by that overrul- " ing power, that controls all things, " and brings to nought the councils " of the wicked.—Mr. Chairman, " little did I think, that I was de- " fending a boy that would rise to " eminence like this man ; a man " whom God delights to honor as a " prophet and leader of his people ; " one to whom he has given the " keys of heaven and earth, and the " power of David, and said to him " whatsoever you bind on earth shall " be bound in heaven, and the gates " of hell shall not prevail against " you."

The above remarks and *testimony* from a Gentleman unconnected with the Church, and hence disinterested, will have their due weight in disabusing the mind of the candid investigator of this most important subject, at the same time serve as a key to unlock the mystery, as to the source from which Mr. Deck has gathered his misrepresentations. The following is an extract of a speech delivered in Monmouth. Warren County. Illinois, by the Hon. O. H. Browning of a more recent date, when an attempt was made to take Mr. Smith to Missouri. This gentleman concluded his remarks by saying, " that " to tell him (Joseph Smith) to go to " Missouri to trial, was adding insult " to injury, "he then said, Great God, " have I not seen it ? my eyes have " beheld the blood stained traces of " innocent women and children in the " severe winter, who had travelled

" hundreds of miles bare-foot, through " frost and snow to seek a shelter from " their savage pursuers. It was a " scene of horror, sufficient to enlist " sympathy from an adamantine heart. " And shall this unfortunate man, " whom their fury has seen proper to " select for sacrifice be driven into " such a savage land, and none dare " to enlist in the cause of justice ? If " there was no other voice under hea- " ven ever to be heard in this cause, " gladly would I stand alone, and " proudly spend my latest breath in " defence of an *oppressed American* " *citizen.*"

The Revd Mr. Caswell in his work entitled " Caswell's Prophet of the Nineteenth Century," gives an account † of a certain court that sat in judgment upon Joseph Smith and others. This court was partly composed of Ministers of different sects, seventeen in number, who had served as volunteers against the Mormons, and who came to the decision that Mr. Smith and his companions, should be, taken into the public square of Far West, and there *Shot* in the *presence* of their families. Only think of this Christian reader, *Seventeen Ministers*, who, having failed by scripture and reason, to resist the truths we teach, joined with a murderous band to execute with the sword, the bayonet, and the rifle ball, what they were unable to do by argument. Sufficient has been said on this head to prepare the reader for the base stratagem of those fiends in human form. On the fortieth imprisonment of Joseph Smith, they having learned by so many fruitless attempts, that no law could be found to condemn the innocent, about one hundred-and fifty, painted and disfigured themselves, took the rifle, marched to the prison of Carthage, overpowered the guard declaring, that "*if law wont reach the Smiths, Powder and Ball will* ; and the burning thirst for innocent blood was soon satiated. Joseph and his brother Hyrum that day fell by the hand of the Assassin, faithful to death to that great cause for which so many noble Martyrs have preceded. " Be thou faithful unto death" (says Jesus the King of Martyrs) "and I will give thee a crown of life," but Mr. Deck, would insinuate that it was for the destroying of the Nauvoo " Expositor" that Mr. Smith was shot. J. G. Deck, however is too late, tho very *assassins* condemn his false assertion. " *If law wont reach the Smiths powder and ball will ;*"—What ! law not reach the Smiths ! ! Joseph Smith, such a vile immoral man, taking the law into his own hand, and destroying people's property, they having to flee for their lives, and after thirty and nine trials before the bars of his Country, ministers of Churches, must head a painted disfigured mob to shoot the Smiths, *because no law could reach them to condemn them.* Shame on you J. G. Deck, and you Revd. Ministers, who reprint and zealously distribute from house to house, such base and unwarranted slander against a people whom the Lord hath raised up to reveal your Apostacy and Corruption, and call you to repentance ere it be too late, and the mercies of God, be for ever hid from your eyes.

As to the affidavit of the sixteen females, we only have the assertion of those worthies, whom we have already proved to be lost to truth ; that ever such Affidavits were taken, and made, and even if they were, we have only to refer the reader to the extracts already made, from the address of J. S. Reed, to learn how easily affidavits could be procured in abundance ; and at the same time remember, the virulence that is for ever mixed up with religious persecutions : as a manifestation of this fact, we have only to refer to

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the very recent case of Dr. Achilli, the convert from *Romanism* to the *Church of England*. In this court, we have abundance of incontroverted evidence given upon oath, of the basest immorality, but still rejected as such against the Revd Dr., on account of the suspicious nature of the evidence given.—And no doubt, because it *suited them*, the Bombay *Christian Organ*, who so often used the sacred pen to record gathered up tales of Mormon immoralities, have in this case, given a smooth *Whitewash* to the Revd. Dr. and would make us believe that he was clean after all!

We next give the testimony of Col. Kane of Philadelphia, son of Judge Kane, of the Supreme Court of the U. S. in Pennsylvania. *From the "Missouri Republican"* * concerning which the Editor says.

"Mr. Kane has himself visited the "Mormons in their new home (State "of Deseret) and therefore, in the "descriptive portion of his Lecture, "speaks from observation," † † † "One circumstance which weighs in "their favour is, that the charges "made against them, when not pro-"ceeding from parties directly in-"terested in decrying them, have "generally been anonymous. We "with more confidence, therefore, "take hold of any responsible disin-"terested evidence for, or against "them; and of such a character we "judge Mr. Kane's lecture to be. "† † † † † 'In conclusion the lec-"turer held this language.' I have "given you in terms the opinion my "four years experience has enabled "me to form of the Mormons, pre-"ferring to force you, to deduce it "for yourselves from the facts. But "I will add, that I have not yet heard "a single charge against them as a "community,—against their *habitual* "*purity of life*, their willing integrity, "their toleration of religious differ-"ences of opinion, their regard for "the laws, their devotion to the con-"stitutional government under which "we live,—that I do not, from my own "observation, or upon the testimony "of others, *Know to be unfounded.*' †

We now proceed to lay before the reader the doctrine and teaching of the Church on this head, by making a few short extracts from the same. First we notice, that as a people, we believe and are guided by all that Jesus and his disciples have said regarding purity of heart and practice, as recorded in the New Testament, and Book of Mormon, further, we also believe, and are guided by the Revelations of Jesus Christ as given through His Servant *Joseph* in these days, which are very definite on this matter, one of which says, ‡ "And "again I say, thou shalt not Kill: but "he that Killeth shall *die*. Thou "shalt not steal: and he that stealeth "and will not repent, shall be cast "out. Thou shalt not lie; he that lieth "and will not repent shall be cast "out. Thou shalt love thy wife "with all thy heart, and shalt "cleave unto '*her and none else*,' "and he that looketh upon a "woman, to lust after her shall "deny the faith, and shall not have "the spirit, and if he repent not, he "shall be cast out. Thou shalt not "commit adultery, he that committeth "adultery and repenteth not, shall "be cast out. But he that has com-"mitted adultery and repents with "all his heart, and forsaketh it, and "doeth it no more thou shalt for-"give."

Extract from the marriage ceremony,

"You both mutually agree to be "each other's companion, Husband

* This paper is published in a state from whence the Saints were driven. † For further evidence of still more recent date we refer the reader to the Tract lately published Entitled "Latter-day Saints in Utah." ‡ Doc. & Cov. Pa. 124

" and Wife, observing the legal rights " belonging to this condition ; that "is, keeping yourselves wholly for each " other, and from all others during " your lives: and when they shall " have answered 'Yes,' he, (the " administrator) shall pronounce them " Husband and Wife † † † † 'All " legal contracts of marriage made be- " fore a person is baptized, should be " held sacred and fulfilled.' Inasmuch " as this Church of Christ has been re- " proached with the crime of fornica- "tion, and polygamy ; we declare that " we believe that one Man should have " one Wife ; and one Woman but one " Husband, except in case of death, " when either is at liberty to marry " again "*

The following is an extract from an address by Mr. Orson Pratt, one of the Twelve Apostles of the Church.

" The time has come, when too " much light and knowledge have " been given to the Saints for them " to suffer themselves to be imposed " upon by men, who are carried away " with their lusts. And we say in " the name of the Lord, that the dis- " pleasure of heaven shall overtake " the adulterer, unless he speedily " repent, and his name shall be " blotted out from among the people " of God. 'Woe unto them that " commit whoredoms saith the Lord " God Almighty, for they shall be " thrust down to hell."

Further from an address of Orson Pratt, and Orson Spencer. † " This " Church is a purifier, and will refine " its members as Silver; and men must " not think to bring into its sacred en- "closure the abominations of the Gen- " tiles, who are an adulterous and wick- " ed generation—strange children, " conceived in sin, and shapen in ini- " quity. Not so with the Church of " the living God. Their marriage vows " are sacred, and cannot be violated " with impunity ; their offspring are " legitimate, and not bastards con- " ceived in sin, but holy unto the " Lord ; and the man or woman in " this Church that contributes to " illegitimacy, thereby entailing upon " his, or her offspring, the curse " of exclusion from the congregation " of the Lord to the third genera- " tion, he, or she that does it, be- " comes detestable in the eyes " of the Lord, and all good people, " and their condemnation will not " slumber."

" Again, beware of seducing spi- " rits, and doctrines of devils, as first " introduced by John C. Bennett, un- " der the name of the spiritual " wife doctrine ; and still agitated " by the Pitsburg Seer and his fol- " lowers under the same title, it is " but another name for whoredom, " wicked and unlawful connection, " and every kind of confusion, " corruption, and abomination." † † † " The spiritual wife doctrine of J. " C. Bennett and numerous other " apostates, is as foreign from the real " principles of the Church, as the " Devil is from God."

Apostle Parley P. Pratt. ‡

Let the foregoing suffice, and we unhesitatingly add, that it were good for *Christendom*, and the world, had they attained to, and maintained that height of moral rectitude enforced, and maintained by Mormonism, we should have had instead of the corrupt schismatic, contending, men-made, powerless systems now extant ; a system, pure, united, and harmonious, enjoying the revelations of Jesus ; and the power of God to heal the sick, cast out devils, make the lame to walk, the deaf to hear, the dumb to speak, the blind to see, and the poor among men to rejoice in the Holy One of Israel. Then would it have been instead of christianity having been

* Doc. & Cov. Pa. 330 † Mil. Star Vol. 12. Pa. 249. ‡ Mil. Star. Vol. 6. Pa. 22.

stench in the noses of the heathen, as we find it; that the love, unity, power and purity, of the pastor and people, would have attracted, instead of disgusted, blessed, instead of cursed, and redeemed, instead of degraded; then might the professor have held up his head as an ensample unto the heathen.— But oh! sectarianism, must thou not hang thy head and blush for the multitude of thine inconsistencies, and corruptions in doctrine, ordinance and morality? the wreck of the latter reaching the highest dignitaries of thy most sacred courts: need we to publish it here? No! it is known, and daily before the eyes of the world: what need we say more then; but repent ye! repent ye!! *Priest* and *people*, and come and be baptized for the remission of your sins, and know that *God* has sent us to *you* to prune His Vineyard for the last time, with a mighty pruning, that whosoever will not repent and obey the gospel, so long rejected, may be cast forth as branches for the day of burning: whilst the righteous and obedient will go up to Zion with songs of everlasting joy, where they will wait for a little season until the indignation of the Lord be overpast; when sorrow, sighing and weeping, shall for ever flee away.—Such is the "rest that remaineth for the people of God"*

Further Mr. Deck continues † "This wretched man, an adulterer, "liar and impostor, is still recognized "though dead, as the head of the "Mormon Church."—*Most chaste epithets these*, and well worthy to be honored with a reprint and wide circulation by the hands that profess to minister in holy things, and who pretend to follow Him in whose mouth guile was never found; and who said even "when you are reviled, revile not again." For this assertion we are referred to a Millennial Star of a date, which no Millennial Star belonging to the Latter-Day Saints *bears*.—He next professes to quote a verse from our Hymn book, that no where exists, nor ever did in any edition of the book in question; and upon this hotch-potch of misrepresentation; he exclaims, "who "would belong to such a Church, "that has such a Saviour, such a "Head, and such an intercessor as "Joseph Smith?" *We* only reply that no Latter-Day Saint *would*, and allow the rest of Mr. D's. readers to answer for themselves. It certainly is a most expert method, of making out a case, to throw out a few false assertions, suitable to the point aimed at, and sum up conclusions thereupon; if mankind are foolish enough to believe them! One thing forces itself on our mind, viz.—the prophecies must be fulfilled, that "in the last times men should speak lies in hypocrisy to deceive and entrap the unwary;" *men* of all others the *most dangerous to society*. We only remark further on this head, that Joseph Smith has been regarded as the head of the Church of Latter-days, as Moses was that of the Church in the Wilderness, and Peter that of the New Testament Church—The strict obedience of the Latter-Day Saints to every precept and example of Jesus Christ, demonstrate their full faith in him as their Lawgiver and Saviour. This cannot be said for Mr. Deck and his contemporaries, "by their "fruits ye shall know them."

"In his second proposition § he "says, let us next enquire what is "this Book of Mormon," and then makes the assertion that according to the story of J. Smith, "there lived in the days of Zedekiah, King of Judah, * * * a Jew named Nephi." Now Joseph Smith never told any

* Heb. IV. 9. † Pa. 2. Col. 2. § Pa. 3. Col. 1.

such story; neither that he (Nephi) wandered into the land of promise." This is another *creation* of our worthy author's versatile talent.—He next professes to copy from the "Voice of Warning," in which work no such language exists as that which he professes to take from it; the work referred to, has passed through several editions of some thousands of copies, a number of which, we have distributed in the Bombay Presidency with our own hand, from which, can be easily ascertained, the proof of that which we now state. We do not know this J G. Deck. But how degrading it must be for Ministers and Missionaries of different denominations in India, to greedily snatch at, reprint, and widely circulate a calumny against a people, and principles which they dare not stand before our face and oppose; where both sides could then be heard, knowing full well that the systems by which they *live* will not stand the test of truth, and the Bible they *profess* to believe and teach.

Mr. D. says † "Why did the *Jews* write in Egyptain Hieroglyphics?" We answer that no Latter-Day Saint ever said that they did; we have only Mr. D's. *word* for it, and he should be the best able to answer *why*!—Next he says, "why did not Joseph Smith "shew them (the plates) openly to his "followers, and to mankind"?—We cannot answer Mr. Deck better, than the Editors of the ‡ "Bombay Guardian" (who reprinted his query) have done. They say "but though eleven "thousand had seen them," (the "plates) what then? No body in the "world could read the plates but Joe "Smith, and the evidence of them con "taining the Book of Mormon is found "only in his declaration." In reference to this however, we have to state, that three of the witnesses whose names are found on the first page of the Book of Mormon, declare, that they not only saw the plates but in the following language say, "*And we also* "*know that they have been translated* "*by the gift and power of God, for* "*His voice hath declared it unto us.*" —This then is something more than the *word* of Joseph Smith; on this point, Mr. Deck recklessas ever of the truth says, "that all the eleven witnesses have left the Church."—Mr. Oliver Cowdery one of the three, with several others, to our personal knowledge have died in the Church, sealing their testimony with their last breath, and we even challenge Mr. D. and the world to find any one of those, who were expelled as a "Judas, Hymeneus and Alexander" § of New Testament times; to have ever denied their Testimony to the truth of the Book of Mormon:—this we view as a great evidence, for had such been actuated by enthusiasm, or any selfish motive, they would have been the first on being disfellowshipped, to divulge the deception; but not so! strange as it may appear, they have kept that testimony sacred, notwithstanding the many attempts of the enemy to to have them contradict it. A circumstance which would at once have been heralded to the ends of the earth, as a *finale* to all "exposures."—As to the internal evidences of the Book, we invite all men to procure it for themselves and carefully read it. We have already revealed sufficient corruption in this author, to prove him altogether an unfit person to judge of the merits, or demerits of any Sacred Book. As to the *mariner's* compass, it is not spoken of in the whole volume as Mr. D. would insinuate; but we read † that the Lord prepared a *Ball* for them, with two spindles which *directed the course of their journey*:—this the mariner's compass

† Col 2. ‡ Bombay Guardian Editorial 4 June 1852 § 1 Tim. 1. 19-20 † Book of Mormon Pa. 33.

does not do; keeping its fixed point to "*the north.*"—In conclusion permit me on this point to ask the reader, were the 1st Epistle of St Paul to the Corinthians, which is refered to in 1 Cor, V. 9. and Paul's Epistle to Laodicea; refered to in Col. IV. 16. also St Paul's 1st Epistle to the Ephesians, spoken of in Eph. III. 3. with upwards of a dozen more books mentioned in the Bible, found, and translated by the power of God, into the languages now in use by the family of man, would we not feel ourselves called upon to receive them as the word of God, just as much as the Books *in* the Bible which *refer* to them?—nay more, would we not rejoice in the privilege of receiving more, and more of the revealed word of God to past ages, which had been lost, or kept hid, because of the wickedness of men?—Well, such kind reader is the Book of Mormon, ancient writings brought to light by the commandment of God, and translated by means of the Urim and Thummim, that the children of men may have "line upon line, and precept upon "precept," before the end come. This Book brings its own evidence with it, giving a history of the Lord's dealings with a people whose history has hitherto been hid in mystery, viz. The *forefathers* of the *Aborigines* of *America, who are a portion of the house of Israel,* greatly to the rejoicing of all those who are interested in the searching out, and gathering of Israel from all Countries whither they have been driven; to inherit the promise of God made to their fathers Ahraham, Isaac and Jacob.

Mr. Deck continues * "They pre- "tend to be inspired by the Holy "Ghost." We do not read in the Bible of any professing to be servants of God, who were not inspired. Jesus would not allow his disciples to go and preach the Gospel until they were inspired with the Holy Ghost. † How can any man teach the things of God, who does not know those things for himself. ? St. Paul says, ‡ "for what "man knoweth the things of man; "save the spirit of man which is in "him?" even so *the things of God* "*knoweth no man but the Spirit of* "*God,*' This is the very rock upon which the professed Christian Church has split, and broken up into so many fragments:—teaching for doctrines, the Articles, Creeds, Traditions and Commandments of men; denying inspiration, and refusing to be governed by the Spirit, and will of God—the consequence of which is, confusion, doubt and uncertainty, rendering mankind reckless and regardless of their eternal interests. Here then reader is the remedy—cast the creeds of men to the *moles* and *bats*; obey the simple commandments of Jesus, and receive the Spirit of God which "leads and guides into all truth, and sheweth things to come;" § then will mankind see eye to eye, having *one faith, one Lord, one baptism,* and *one hope* of their calling, but not till then. Such will constitute the true Church, and all others must be rejected by *him*, who left only *one*, and will only sanction one on *his* return, even that Church which has continued to "observe all things whatsoever *he* hath commanded." * Such then kind reader is the position which the Church of Jesus Christ of Latter-day Saints holds: established in these days by the revelation of angels, and the voice of Jesus; restoring the ordinances of the Gospel so long *transgressed;* and the Authority of the Holy Priesthood so long lost because of transgression; which consequently must be the "only true and living Church of God." Mr. D. says, "in proof of this arrogant claim, they

* Page 4. Col. 2. † Acts I. 4 to 8. ‡ I Cor II. 11 § John 16. v. 13. * Mat XXVIII. 20

" appeal to those predictions of the " Apostles which foretell the apos- " tacy and corruptions of the pro- " fessing Church in the last days " see 2d Thes II. 3. 1 Tim. IV. 1, " 2d. Tim. III 1-to-5. 2d Pet. II, " Jude &c. They shew the fulfilment " of these predictions from the testi- " monies both of Romish and Protes- " tant writers, and the actual condi- " tion of Christendom. Who, in- " deed, that compares the Church " of God as it *was*, when originally " set up by the power of the *Holy* " *Ghost*, with what Christendom is, " will dare to deny it ?"

From the above we would almost hope, that Mr. D. is about to come to himself after all, he is quite correct in the references to scripture which he makes—we do believe that those predictions of scriptnre are fulfilled in the apostate Churchcs of Christendom, and who (as Mr. Deck says) " will venture to deny it ?"—and for the information of the reader we insert two of the extracts from the Protestant writers which Mr. Deck refers to.—The Church of England, states in her " Homilies on the perils of idolatry," appointed to be read in Churches in the time of Queen Elizabeth † that "Laity and Clergy, learned " and unlearned, all ages, sects and " degrees of men, women and children " of whole christendom (an horrible " thing to think) have been at once " drowned in the most abominable " Idolatry, of all vices most detested " of God and damnable to man, and " that, by the space of eight hundred " years and more."

John Wesley in his 94th sermon states the same in substance; he says, " The real cause why the extraordi- " nary gifts of the Holy Ghost were " no longer to be found in the Chris- "tian Church, *was, because the Chris-* " *tians were turned heathens again,* " and had only a *dead form* left."— If then the *whole of Christendom without one exception have been buried in the most abominable idolatry for upwards of eight hundred years*, as the Church of England declares, and if they, being still destitute of tho extraordinary gifts of the Spirit, bo not even now Christians, but heathens, as Wesley asserts : well may Mr. Deck confess, that " *the Mormons assert a plain* " *solemn and deeply important truth,* " *when they speak of the sin, corrup-* " *tion and apostacy of Christendom.*" He continues, ‡ " The Gentile Olive " tree, grafted in when God spared " not the natural branches, the Jews " *—has not continued in the goodness* "*of God;* and its end is *destruction.*" Upon the testimony of the " Homilies" and Mr. Wesley which Mr. D. does not dispute by asserting, " who " will venture to deny it ? §—The world has been upwards of 800 years sunken in the most abominable idolatay, and all christians turned heathens, only a dead form left, yes, who, says Mr. Deck " *will, venture to deny it* ?"—*He* continues, "☞ it is true " that Christendom is apostate from " God—it is also true that judgment " is about to be poured out on the " apostate body. Thus saith the " Scriptures. But *where* do they ssy "any thing of the Church of the Latter " Day Saints."? If we understand the writers meaning here, it amounts to the following, " We have forsaken the "religion of God, (whole Chistendom) " and his judgments are about to be "poured out upon us ; but why trouble " us with a Church that will raise up " Ssints in the latter-days, as in " the former.?—Let us alone in our " sins ;—let the judgments of God "come upon us." What is this but the language of Satan ? " *why art thou come to trouble us before our time.*"?—

† Pa. 261. ‡ Pa. 5. Col 1 § Pa. 4. Col. 2. ☞ Pa. 5. Col. 2.

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He continues, in the same strain * confessing all Christendom in error. "The authority of *man* and a *carnal* "*ministry*, have been generally sub- "stituted for the *authority* and *power* "*of the Holy Ghost;—a fact too* "*plain to be denied.*" He seems, however, determined, that, as all others are in his estimation wrong, the Latter-Day Saints cannot be right, but this is for *us* to prove to the world, not him.

Now Christian reader, what must you think of those Ministers, and Missionaries, who in their blind zeal to find something against the Latter-Day Saints, have re-printed in India, and diligently distributed such statements, as, that their Churches have forsaken the religion of God, (for such is an apostate) and have only a dead form left, that they belong to a *man-authorised* and *carnal* ministry; and that the judgments of God are about to be poured out on them, and all who follow them—Such a case Mr. Deck has made out, and of course those who reprint, and circulate his production, sanction it.—In the language of one of them, "*Mr. Deck's* "*Tract is a valuable work.*" Now is not every man who puts (or causes to be put) such a tract into your hands, aiming at your destruction, for time and eternity—proving themselves of that class of whom Jesus spake † who "would neither enter the "kingdom of heaven themselves nor "suffer them that are entering to go "in." Oh! my readers, beware of such false teachers who so come unto you in "sheep's clothing" for inwardly they are "ravening wolves," "by their fruits you must" try them and "know them."

The next charge of this lying author is, "they flatly deny what the "Lord Jesus Christ himself, has "taught us concerning the very be- "ing of 'God. He said, '*God is a* "*Spirit,*' John IV. 24. The Mormon- "ites declare that, "God is a material "organized intelligence, possessing "both body and parts." (Mr. Deck might have added) "and passions," —We are proud to confess, that whilst many have been teaching the *atheistical* idea of an immaterial God, without body, parts or passions, that a day has dawned, when the revelations of the God of Abraham, Isaac, and Jacob have burst the thick veil of darkness and ignorance, and that the true and living God is again known amongst the habitations of men!— Before Mr. D's. assertion can be received "that we flatly deny what "Jesus Christ has taught concerning "the being of God," "that he is a Spirit," by saying that he is a material organized intelligence, possessing both body, parts and passions, he must first prove that *a Spirit* is *immaterial*, having no properties in common with matter; for an illustration of this head of so great importance, let us ask the Chemist, if he has ever in his most minute chemical operations, with the 50 or 60 different elements of existence, found out an *immaterial* substance, either in fluids or in gases? The great Dr. Brown in his "philosophy of the human mind," frequently asserts that the very rays of light are material. All existence is material throughout the vast immensity of boundless space, and if Mr. D. can *demonstrate immateriality*, he will gain the laurels over Philosophers of all ages; indeed *immateriality* is only another name for *nonentity*, and if such be Mr. D's God, we certainly do not envy him of his ideal Deity—Further, before his assertion can be received, he must prove, that *a spirit* is not an *organized intelligence*—"to the law and to "the testimony." St. Paul says, ‡

* Pa 6 Col. I. † Mat. XXIII. 13. ‡ Heb. XIII. 2.

" Be not forgetful to entertain stran-
" gers, for thereby some have enter-
" tained *angels* unawares." And St.
" John says, * " and when I had
" heard and seen, I fell down to wor-
" ship before the feet of the angel,
" then he saith unto me " see thou
" do it not : for I am thy *fellow ser-*
" *vant* and of thy brethren the *pro-*
" *phets.*" St Paul says again † " But
" to which of the *angels* saith he at
" any time sit on my right hand un-
" til I make thine enemies thy
" footstool ? are they not all minis-
" tering *Spirits* sent forth to minister
" to them, who shall be heirs of
" salvation."

Micaiah also says § " I saw the
" Lord sitting on his throne, and
" all the host of henven standing by
" him on his right hand and on his
" left. And the Lord said, who shall
" persuade Ahab, that he may go up
" and fall at Ramoth Gilead ? And
" one said on this manner, and ano-
" ther said on that manner. And there
" came forth a *spirit*, and stood before
" the Lord, and said, I will persuade
" him."

From the nbove qoutation we learn, first, that *Angels* have appeared and were not distinguishable from *men*, and that some of them were of the order of *Prophets*—and secondly, that *angels* are *spirits* ministering to man, both in good, and evil, according to the mandate of God, the Great King, who sitteth upon tho heavenly throne —Who taught Mr. Deck then, that because God is n *spirit*, he cannot be a material organized intelligence. ?"—It must be sheer ignorance of both his Bible, and all philosophy. We learn from the inspired writers, that *we* also are *spirits*, and that God is " the Father of the spirits of all flesh," ☥ and of this noble family St, Paul says, § that Jesus, who is the very image of the invisible God, was the first begotten ; and further declares ‡ that when these " children" (or spirits) " were made partakers of flesh and blood, He " (Jesus) also himself likewise took " part of the same, that through " death He might destroy death, and " him that had the power of death, " that is, the devil : and in verse 17. " Wherefore in all things it behoved " *him* to be made like unto his *bre-* " *thren.*

The Latter-day Saints consequently believe in *God* the *Father* of our Lord Jesus Christ, and of the spirits, of all flesh ; amongst whom Jesus is the first begotten, according with the saying of St, Paul ¶ " when he bringeth in the first-begotten into the world he saith, and " let all the *angels* of God worship Him." This our God formed the body of the first man in bis own image and likeness ; * who also revealed himself to Father Abraham and talked to him of the wickedness of Sodom— † when Abraham pleaded with him as the *Judge of all the earth;*—also to Jacob ‡ he appeared in person and " said unto him, " I *am God Almighty*, be " fruitful and multiply " &c, also to " Moses § "and spake unto Moses " face to face as a man speaketh unto "his friend." Hence when Jesus came into the world and took upon him a body of the seed of Abraham, He was " the brightness of the Father's Glory and the *express image of His person* "; ‡ after that Jesus had risen from the dead and ascended to the right hand of his Father. Stephen being full of faith and of the Holy Ghost, whilst the Jews were stoning him to death said, ☥ " I see the heavens " opened and the *Son of man standing* " *on the right hand of God.*" From the above scriptural revelations of the true

* Rev. XXII. 8 † Heb I 13. § 1st Kings XXII 19. ☥ Numbers XVI. 22. XXVII. 16. Eccles XII. 7. Acts XVII. 28. Heb. XII. 9 § Col I. 15. ‡ Heb II. 14 ¶ Heb I 6. * Gen I 26 + Gen XVIII. 20 to 23 ‡ Gen. XXXV. 11 to 15 § Exod XXXIII. 11. ‡ Heb I. 3 ☥ Acts VII. 25.

and living God, what must we say of Mr. Deck and those who are believing in an *immaterial God* possessing neither body, parts, nor passions? we must certainly aver, that such ought never to hold up their heads and *say* that they believe the *Bible*, which confutes such pretensions as a piece of hypocrisy, yea more, by rejecting scripture testimony, and running a muck against all philosophy, they land themselves in the very regions of atheism. *Immateriality is nonentity.*

Mr. Deck asserts * another untruth, palming upon J. Smith's signature, that which he never wrote, nor had any thing to do with writing, after which he says, "such is the God of the Mormons, not *a spirit*, not omnipresent, not almighty, but a *material* intelligence."—We have already proved, that He is *a spirit*, and at the same time, an organized, material, intelligence having form; we now prove that he is both omnipresent and almighty. First the scriptures teach us, that God is omnipresent by his spirit. The psalmist David says † "Whither "shall I go from thy *spirit*? or whi- "ther shall I flee from thy presence?" The Holy Spirit exists not only as a person, but also as an inexhaustible quantity of substance pervading all worlds, like heat, or electricity, being diffused through, and round about all masses of other matter; governing and controlling all things according to the mind of the Father, and the Son.—This may be called the *Omnipresence* of God; hence when Jesus made the promise that he would be with his Church unto the end of the world, inasmuch as they would keep all his commandments; we must understand, that he referred to the Spirit, and consequently said, ‡ "It is expedient for you that I go "away, for if I go not away, the Com- "forter will not come unto you, "but if I depart, I will send him "unto you." Ver. 12 "I have yet many "things to say unto you, but ye can- "not bear them now. Howbeit when "he, the *Spirit* of *truth* is come, he will "guide you into all truth;" because he could possess their hearts individually; wherever they were dispersed, and inspire their spirits to comprehend all truth. St. Paul speaking of this Spirit says, § "God hath revealed "them unto us by his Spirit; for the "spirit searcheth *all things, yea, the* "*deep things* of *God*." Jesus says again, ¶ "But when the Comfor- "ter is come, whom *I will send* unto "you, from the *Father*, even tho "Spirit of truth, which *proceedeth* "*from* the Father, he shall testifiy of "me." From which we learn that this Omnipresent Spirit cannot be the *Son*, because he is "*sent*" by the Son, to bear witness in all the world of him; neither can he be the *Father*, because Jesus saith he proceedeth from the Father, but those two glorious personages whom Stephen saw in heaven, ☥ have this glorious *omnipresent* representative over all their works. Hence the language of David, "Whither shall I go from thy *Spirit*." But as the prophet says, the *eyes* of the Lord are over *all the earth beholding* the evil and the good, we finite beings have no authority to limit, or compare the perceptions of Deity with our grosser senses. It is enough for us to believe that which He has been pleased to reveal of himself. But as Mr. Deck cannot believe an Organized material intelligence to be *Almighty*, we must "to "the law and to the testimony" again.—That person who stood before Jacob * said, "*I am God Almighty*," and St. Paul says, ‡ "In him "(Christ) dwelleth all the fulness of the *Godhead* bodily," and again the

* Col. 2. † Psalms CXXXIX. 7. ‡ John XVI. 7. § 1 Cor. 2. 10. ¶ John XV. 26. ☥ Acts VII. 56
* Gen. XXXV. 11. ‡ Col II. 9.

Saviour himself says, * "*all power* is "given to me in heaven and in earth." Now who will deny that Jesus was an "Organized Material Intelligence." Still He had "*all power* in heaven and in earth," because there dwelt in him "*all the fulness of the Godhead bodily*," then what more can the Father have than *all power*. JESUS IS ALMIGHTY; but the assertion of Mr. Deck is condemned by the voice of God himself, † "*I am God* "*Almighty*, Ver. 13, And God *went* "*up* from him, in the place where he "talked with him." Indeed every assertion of the writer proves his infidelity.

The reader may now say, how then does the Scriptures say, that "no man hath seen *God* at any "time." ? Well my dear reader, we must meet this objection, as we cannot admit that the Bible will contridict itself on a point so important to man's salvation.

By referring again to Exod. XXXIII we find that in the very same chapter where it is said (ver.11) that God spake face to face with Moses, the Lord says in ver 20 "Thou canst not see "my face, for there shall no man *see* "*me* and live:" here we must notice the change of circumstances; in ver. 18 Moses says, "I beseech thee shew me thy GLORY;" *this was the difficulty*. No mortal man can behold *God in his* GLORY and live; but by reading to the end of the chapter, we learn that whilst the Lord passed by in his glory, he covered Moses in the cleft of the rock with his hand; and then permits him to *see His back parts*, which, by the bye, he could not have done if He had neither *body, nor parts*. By referring to the following chapter from ver. 29 we learn that even mortal Moses from being on Mount Sinai in the partial Glory of God for forty days and forty nights, his face so shone on his return, that the people could not look upon *him*, he having to veil his face while he spake to them. Again St Paul says, ‡ "Who only hath "immortality dwelling in that *light* "which no man can approach unto, "*whom* no man hath seen, nor can "see." Not that He has no body and *never* can be seen. St, John says § "Beloved now are we the sons of "God; and it doth not yet appear "what we shall be: but we know "that, when He shall appear, we "shall be like Him, *for we shall see* "*Him as He is*." In conclusion on this head; those who know nothing more of God than what they perceive in the operations of nature, and the influences of the Spirit of the Lord upon men, may be likened to children who playfully admire the running crystal rivulet, without knowing the inexhaustible fountain-head, from which it continually flows. But oh! ye children of men, this know, that "this is Eternal Life to know Thee the "only true God, and Jesus Christ "whom thou hast sent." ¶

The concluding insinuations of Mr. Deck are so lame, that we deem them scarcely worthy of our notice. He professes to quote from the Book of Mormon, "The fulfilling of the law "bringeth the remission of sins, page 614." Our Book of Mormon does not contain such a page, but St. Mark says ☙ "John did baptize in the wilder- "ness, and preach the baptism of repentance for *the remission of sins*."

Jesus also says * "and all the peo- "ple that heard him, and the publi- "cans justified God, being baptized "with the baptism of John; but the "Pharisees and Lawyers rejected the "counsel of God against themselves "being not *baptized* of him." We, expect also, that when Peter on the day of Pentecost said † "Repent and "be *baptized* every one of you in the

* Mat XXVIII. 18. † Gen. XXXV. 11 † 1st Tim. VI. 16. § 1st John III. 2. ¶ John XVII. 3.
☙ Mark I. 4. * Luke VII. 29. 30. † Acts. II. 38.

"name of Jesus Christ *for the remis-*
" *sion of sins*, and ye shall receive
" the Gift of the Holy Ghost;" that they could not get the remission of their sins, neither the Gift of the Holy Ghost without *fulfilling those laws.* We find that the Great Apostle of the Gentiles also, even after being blessed with his Apostolic vision; had to fulfill the Gospel law ere he could get the forgiveness of his sins. Ananias said to him, * " and now why tarriest thou,
"*arise and be baptized, and wash away*
" *thy sins*, calling on the name of the
" Lord." And why not? he had the example of Jesus before him, who though he had no sin, came up to John; and demanded *his* right to be baptized, John said † " I have need to
" be baptized of thee, and comest thou
" to me? And Jesus answering said
" unto him, Suffer it to be so now, for
" thus it becometh us to fulfill all
"righteousness. Then he suffered him.
" And Jesus when he was baptized,
"went up straightway *out of the water*
" and, lo, the heavens were opened
" unto *him*, and he saw the Spirit of
" God descending like a dove and
" lighting upon him. And lo! a voice
" from heaven, saying, This is my be-
" loved Son, in whom I am well pleas-
" ed." Reader! what a beautiful manifestation of the *three* distinct persons of the Godhead! Jesus the *Son* coming up out of the liquid wave, from an humble obedience to his Father's commands, an example for all men to follow:—the *Holy Ghost* which proceeds from the Father, descending upon him; and the Voice of the *Father* declaring from heaven his good pleasure in what He the Son had done; and be it known unto you, that this is the only method, through which you can get a forgiveness of your sins, and become a worthy recipient of the Holy Ghost; by thus following the footsteps of Jesus and his disciples.

There is no hope held out in the word of God, that you can be forgiven, whilst you rebel against this order so fully revealed: viz. That you believe in the Name of Jesus: repent and forsake all your sins, being baptized (immersed) in water for the remission of your sins, that through the laying on of the hands of the Servants of God, you may receive the Gift of the Holy Ghost, ‡ thus become an adopted child of God and an heir of the promises; some of which are noticed in the commencement of this Tract. St. John testifies of those Laws thus, § "Whosoever transgress-
" eth and abideth not in the doc-
" trine of Christ, *hath not God.*—He
" that *abideth in the doctrine* of
" Christ hath both the Father and the
" Son." St. Paul also in referring to certain who had already begun to *pervert* the doctrine of Christ, said ¶ " But though we or an angel from
" heaven, preach any other gospel
" unto you, than that which we have
"preached unto you, *let him be accurs-*
" *ed.*" &c.—

Now in conclusion permit me in all meekness to say, that because of a departure from this Gospel, those blessings enjoyed by the Church of Christ in the first ages, have been removed from the earth; and as the Saviour prophesied after having spoken of the falling away, the killing of his servants, and they being hated of all nations for his name's sake, and iniquity abounding to the end, says, ⁂ " And *this Gospel* of the
" kingdom, shall be preached in all
" the world, for a witness unto all
" nations, and then shall the end
" come." The same great event being revealed to St. John on the island of Patmos, he says, * " And I saw an-
" other angel fly in the midst of hea-
" ven, having the everlasting Gospel
" to preach to them that dwell on

* Acts XXII. 16. † Mat. III. 14. ‡ Acts. VIII. 14 to 20. § 2nd John 9. ¶ Gal. I. 8,
⁂ Mat. XXIV. 14. * Rev. XIV. 6.

"the earth, and to every nation,
"and kindred, and tongne, and people,
"Saying with a loud voice Fear God,
"and give glory to him; for the hour
"of his judgment is come,"

I humbly hear *testimony*, that in fulfilment of the above predictions, the angels of heaven, have again visited the Children of men, and have committed the Gospel, with the authority of the Holy Priesthood to administer its Laws, and Ordinances unto men. I also bear testimony that Joseph Smith was a prophet of God, that the Book of Mormon is a true record of God's dealing with a portion of his Israel on the Western world, as the Bible gives history of His dealings with those on the Eastern; that Israel dispersed among all countries may learn the Covenants and promises made to their fathers, and return and build up the wastes of Zion, and Jerusalem, and prepare for the coming of their Messiah. The message is therefore to all people, repent ye, and return unto the Lord; obey the gospel of Jesus; for the day of the Lord so cometh, (and is at hand) as a thief in the night, when He will be revealed from heaven, with his mighty angels in flaming fire, taking vengeance on them that know not God, and who obey not the gospel of our Lord Jesus Christ.

THE LATTER-DAY SAINTS' BELIEF.

We believe in God the eternal Father, and his Son Jesus Christ, and the Holy Ghost; and that men will be punished for their own sins, and not for Adam's transgressions, Ezek-XVIII-1—4; John i. 29; ix. 1--3; Rom. V. 18; 2 Cor. V. 10, 14, 15; Heb. ii 9. We believe that through the atonement of Christ all mankind may be saved, by obedience to the laws and ordinances of the gospel, as follows:—1st, Faith in the Lord Jesus Christ; for without faith it is impossible to please him, Heb. xi. 6.—2nd, Repentance, Matt. ix. 13; Luke xxiv. 46, 47.--3rd, Baptism, by immersion, for the remission of sins; because Jesus said, "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God," John iii. 5; and Peter said unto them, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost," Acts ii. 38; Rom. vi. 3, 4.—4th, Laying on of hands for the gift of the Holy Spirit, as we read in Acts, 8th and 19th chapters.

We believe that men must be called of God by inspiration, and by laying on of hands, by those who are duly commissioned to preach the gospel and administer in the ordinances thereof. We believe in the same organization that existed in the primitive church, viz. apostles, prophets, evangelists, pastors, and teachers, because St. Paul said they were for the perfecting of the saints for the work of the ministry, &c. Eph iv. 9—14.

We believe in the powers and gifts of the everlasting gospel, viz, the gift of faith, discerning of spirits, prophecy, and in new revelation; Jesus said for (Luke x. 22), "No man knoweth who the Son is but the Father, and who the Father is but the Son, and he to whom the Son will reveal him; 1 Cor. xii. 3 "No man can say that Jesus is the Lord, but by the Holy Ghost;" and John says that the testimony of Jesus is the spirit of prophecy. We believe in visions, healing, tongues, and the interpretation of tongues, wisdom, charity, brotherly love, &c.; for Jesus said these signs shall follow them that believe, Mark xvi. 15—20. We believe the word of God, recorded in the Bible; we also believe the Word of God, recorded in the Book of Mormon and in all other good books.

We believe in the literal gathering of Israel, and in the restoration of the ten tribes; that Zion will be established upon the Western Continent, that Christ will reign personally upon the earth a thousand years, and that the earth will be renewed and receive its paradisaical glory. We believe in the literal resurrection of the body, and that the dead in Christ will rise first, and that the rest of the dead live not again until the thousand years are expired. We claim the privilege of worshipping Almighty God according to the dictates of our conscience unmolested, and allow all men the same privilege, let them worship how or where they may. We believe in being subject to kings, queens, presidents, rulers, and magistrates, in obeying, honouring, and sustaining the law.

We believe in being honest, true, chaste, temperate, benevolent, virtuous, and upright and in doing good to all men; indeed, every thing virtuous, lovely, praiseworthy, and of good report, we seek after, looking forward to the "recompence of reward."

Reader,—is there anything in the foregoing dangerous to the peace of society, or subversive of the pure principles of religion, virtus, and sound morality ?. If not, it becomes your duty to carefully investigate the claims of this people; because if the principles taught by us are true, and in accordance with former revelations from God, your salvation depends upon a faithful obedience to the same, and to reject which will prove certain condemnation. We do not wish you to lay aside any true principle you have already received, or to despise that which is good in your present form of religion, but wish to save you from error, and bring you to the mark in all things for the prize that is set before us in Christ Jesus.